

bestower of food, grants us, when glorified
at the sacri-
fice, (abundant) sustenance.

3. Mighty hero, by thy magnitude, (the
extent) of
heaven and earth is exceeded, as the axle by the
(cir-
cumference of the) wheels: invoked of many, thy
numerous benefits, INDRA, spread out like the
branches
of a tree.

4. Accomplisher of many acts, the
energies of thee
who art (ever) active (congregate from all directions),
like the converging tracks of cattle:¹ they are the
bonds (of foes), themselves unfettered,
munificent
INDRA, like the tethers of (many) calves.⁹

5. INDRA achieves one act to-day, another
to-morrow*
evil and good repeatedly: may he, and MITRA, VARUNA,
Pṛṣṇan, ARTA, be on this occasion promoters of the
desired result.

vwga XVIII g₄ Bv p_{ra}j_{ses} an<j t>y sacrifices, INDRA, (men)
bring
down (what they desire) from thee, as the
waters
(descend) from the top of the mountain:
desirous of
food, they approach thee, who art
accessible by praise,
with these their eulogies, as (eagerly as)
coursers
rush to battle.*

7. May the person of that vast INDRA,
celebrated

¹ *Sdkdh soktaya*, abilities, energies; the
following text has no
verh: the scholiast supplies *sarvafah samcharanli*,
come together
from all sides, and he explains the simile *gavdm*
iva srutdyah
gancharanli by *dhenundm mdr gdk yathd*
sarvatra sanchdrino
bhavantij as the paths of knives are
everywhere going
together.

² *Vatsdndm na tant ay ah*, like long ropes used to
tie a number
of calves together, is *Sdyana*'s translation.

⁸ The verse occurs in the *Sdma-Veda*, I. 68., but
with some
variety of reading, and is there addressed to
Agni.